

"Methodist brother," and with a mulatto lad, who called me by name, and offered me his hand—the former had been a servant of one of my neighbors, and had been a member of my church, and, indeed, had been my charge, who was among the fugitives; and he, since learned, was so mortified at being brought back in the "Pearl," that he refused to remain with his former owner in Georgetown; and was, therefore, reluctantly sold.

You say that "the Chaplain of the Senate, Methodist brother, entered the car, and took his brethren by the hand, and said, 'Only one of our brethren was here, and seemed to view the heartrending scene before him with as little concern as we would look upon our idols. I do not know whether he came to sanctify to us, or pronounce the parting blessing.' " &c.

I have known some men attain to great respectability and wealth, by minding their own business; but "*busynesses in other men's matters*" have never been, since the days of St. Peter, an enviable

your letter, apart from the
 ding at the Methodist ch

You first say that the owner of the slaves "are the notorious slave dealers of Baltimore," and that "he is a member of the Methodist church, in good and regular standing." It is not my place here to discuss the nature of Mr. S's business, but to say plainly, for the information of the public, that this man, who has he ever been a member of the Methodist church, so far as my knowledge goes

And I say, furthermore, that I have now been expelled from the Methodist church because I engaged in the domestic slave trade either here or further South, until I heard through your letter; and you, sir, have the unenviable responsibility of assisting the "colored slave" alone," was this imputation, "the solitary and unchristianlike denunciation of Christians in the United States and not infrequently to other in pious, unselfish, and respectability.

My friend took my brother Methodist to the bank and chatted with him for a short time. Any one, in reading your letter, would conclude in the absence of any other statement, that the dealer who had purchased those slaves was a pious and respectable man, who had no other business but to care on purpose to visit to "chat with," and "sanctify his business;" &c. Now, sir, what will the public think of you, when I tell them, as I now do, that I did not even know that Mr. Slater was a dealer in slaves, until I saw your letter?

the return of the "Pearl" that I had supposed that those slaves who had been sold had been bought by the dealers of Alexandria and Newington; and, consequently, I had no idea of seeing the slaves at the railroad until I perceived that there, upon arriving with my family; and that my only object in going into the cars was, as above stated, to inquire for the colored man Henry—so object which I vowed to my family before going into the car. Upon entering, I perceived the owner or about midway the car; and, on approaching him, I did not call him "a black-hearted villain."

for the most part, in the very same words of your letter; nor did I ^{ever} furnish him with testimonials of their religious character, to help the sale of the *Georgia*; as he says perhaps I did—(an insinuation so base that I will not attempt to fathom the depths of the depravity that suggested it.) I showed friendship with Mr. S., (as I am in the habit of doing when I meet persons, black or white, who are even slightly known to me, and as I would do to-day if I were under,) but I never introduced him to me without supposing that I thereby assumed any of his moral responsibilities, and asking for the person I came to look for, and having my attention directed to him, I shook hands with him and with the colored lad, whom I did not know; and having exchanged a few words with

them, I took leave of them, and left the care of the "chattering with the owner" to only one of the fancy touches of your picture, to help the readers' imaginations to effect.

As regards to what you say about my looking upon the scene with unconcern, I have only to say, that when you shall have given as much money, out of your own pocket, as I have done to purchase the freedom of colored people, and when you shall have taken as much pains and expended as much labor, by night and by day, as I have done to promote the physical comfort and improve the moral condition of slaves and free colored persons, then, I doubt not, that the public, where you are, will consider the matter in a different light. I will consider the matter of *humanity* than you would, to even if you were to write a hundred letters (to attack an offending minister of the Gospel

In regard to "*the Presbyterian minister*," who you allege "was the first to strike a bargain with the slave-dealer, and make merchandise of God's image," I have only to say, that I saw the name of no Presbyterian minister in the title of the owners, as published in the paper; and that I have made no inquiry in regard to the matter, and can hear of no such case, except in your letter; and I therefore conclude that you were entirely misled in this matter, and were mistaken in the rest.

But I leave you in the hands of the Presbyterian ministers of Washington, if they shall think it worth while to correct so indefinite a statement where no one minister is named.

It has not thought me necessary in this letter (as I saw from the title) that I intended to discuss the same strong questions—abolition of slavery, &c.—as the

questions are viewed by myself and the Baltimore Conference, of which I am a member. I hold no opinions in regard to any subject of which I am ashamed. And my opinions can generally be by those who have a right to demand them, and so make such demand in a proper and respectful manner.

In conclusion I allow me to assure you that I deeply regret the necessity, (which you have to excuse) to address to you a single line in defense of that reputation which is dearer to me than anything earthly, and which is the principal inheritance which a poor man can leave to his children.

Whether this shall end our correspondence, is for you to determine. I shall not attempt to provoke aggression. But I know my rights; and knowing, dare maintain them."

HENRY SLICK,
 Chaplain United States Senate.
 Georgetown, D. C., May 5, 1848.

P. S. Will the editors of newspapers who insert
 Mr. Slingerland's letter do me and the Medi-
 cal Church the justice to insert the above letter
 and oblige, H. S.

LITTLE'S LIVING AGE.
 CONTENTS OF No. 236.—May 6th, 1848.—Price, two
 and a half cents.

1. Professor Nicholson's—*Tuill's Magazine.*
 2. Owen Madden's Revelations of Ireland.—*Spectator.*
 3. How Soldiers are made in Prussia.—*Jerrold's Mag.*
 4. Nichol's Planet Neptune and Stellar Universe.—*A-
 miner.*
 5. Fall of the Throne of the Barricades.—*Blackwood.*
 6. News of the Week.—*Spectator.*
 7. Foreign Correspondence.—*For the Living Age.*

Poetry—The Violet.
Scraps—William Thomas; How to Punish Enemies.

WASHINGTON, December 27, 1848

Of all the periodical journals devoted to literature and once which abound in Europe and in this country, this appeared to me to be the most useful. It contains indeed the exposition only of the current literature of the English tongue, but this, by its immense extent and compression, includes a portrayal of the human mind in the state of expansion of the present age.

JOHN QUINCY ADAMS

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an accumulated expense, in obtaining the necessary services and facilities impermissibly prepared; and when obtained, after so much time and money have been expended, trouble and cost, the patent often fails to produce the desired results.

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For evidence of his competency and integrity, he would respectfully refer to all persons for whom he has transacted business.

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A. B. Letters must be post paid. April 1856.

MARCH 10, 1848

[illegible]